5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

574 told that fact to his wife. He only got away at last by fixing
484 a date for his return. This date had long gone by, and I suppose the disappointed ladies have one more evidence of the unreliable nature of the male sex. The traveller described the unknown country quite minutely, and refused to budge from his stories in spite of all the ridicule and unbelief we rewarded him with. He said he could show us the way to this paradise if we were willing to go. I am very sorry that other pressing business prevented me from taking up his challenge and going to visit that wonderful country. The unexplored parts of the earth are getting so few that it was a loss that the chance of such a great journey of exploration had perforce to be declined. Possibly there might have been an atom of truth in his yarn. He may have gone wandering off and become the enforced guest in some Buddhist nunnery, where the lady abbess might have told him some tall stories which he believed and later on considerably enlarged. It was interesting to see that when the man told his story he stuck to it in spite of everything and everybody.

574 The inner circle around the fire that listened to all these
293 stories was composed of sixteen men and the one solitary girl
[301] who seemed capable of holding her own with anybody. From the left ears of all the men hung the long ear-rings. Each had his head horn or poke tied up at the left side of the head, and all faces were bright and merry as the fire shone on them. White rows of teeth were constantly visible, and there were smiles all round, which sometimes developed into a hearty laugh or a tremendous roar. Pipes were constantly going, and I noticed, hanging from the necks of many of the men, the
534 touches for their guns. From the necks of some of them also hung a little instrument of brass or bamboo, on which they

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played as the jews' harp is played. The principle of the instrument is just the same as that of the jews' harp, and the noise is similar.

Logs were frequently brought in to keep the fire burning well. These logs had snow on them when they reached the fire.

Around the fire were not only travellers, there were one or two also who were a bit of philosopher in addition to the rest. One such told me that God originally sent nine men to create the heavens and eight to make the earth. Man originally came from heaven, and has three souls, one of which at death returns to heaven, another goes with the ashes to the grave, and the third into Hades. This last soul is called by the wizards, and put into the little baskets which are worshipped in the corners of the homes. The people have some idea of transmigration, saying that bad men may become anim. ls but animals never become men. I asked whether the sheep which had been killed for our suppers might not possibly have been one of the Lai-lai clan or the Sha-ma clan, two clans at enmity with the Nhe clan, in one of whose houses we were then staying. This idea tickled the crowd around the fire immensely, but the philosopher destroyed the fun by assuring us that the bad men who turned into animals were all eaten by wild beasts. So after all, if the joke were destroyed, we were enabled to enjoy our mutton without any cannibal suggestions.

At night the magic-lantern was a great success. The great interest taken in it by the girl with the coral beads has been described in Chapter I. The slides shown each night were a mixed lot. In addition to a number of sacred slides there were several photos and views of places. The most popular slide of all was one of my wife's sister, and I was

[178 cont.]
262 This belief explains what was said above about the second
[354] hearth entirely reserved for cooking for the unmarried girls (1).

[825] 1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] [226] The "Lolo" keep a few bees. They do not hunt. They sometimes fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

437 Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 534 The tribes who are neighbors of the "Méo" know how to make wooden buckets and the big flute with six or eight tubes called "sen."

[179 cont.]

534 The other tribes also make guitars with long necks and with two or three strings, and the big flutes with a single tube formed of a long reed which fits into a calabash.

691 The "Lolo" groupings settled in Tonkin are too dispersed and too mixed up with the groupings of other races to have their own administration.

622 631 648 The "Lolo" hamlets or villages are headed by a "siao-phay," who administratively comes under the control of either a "Méo" "ping-t'éou" or a "Lolo" "tcha-tao" (where several "Lolo" villages are contiguous), or a "Thai" "ly-truong."

In principle, the chiefs are chosen from the tribe which has the numerical preponderance, it is thus that small "Méo" settlements attached to more important "Lolo" settlements are under the authority of a "Lolo" chief.

621 The "Lolo" of Tonkin, separated for many centuries from the larger groupings from which they originated, have retained no vestige or definite recollection of their former organization.

593 428 The family constitutes the true social unit. Property rights and the customs of inheritance show some special characteristics, whose purpose is to assure the transmission of the property within the family of the husband.

423 The "Lolo" is the owner of his irrigated rice fields, which he disposes of as he wishes. He considers himself as only the usufructuary of the mountain areas cultivated.

768 428 When the head of a family dies, his goods, real and personal, are divided among his male children. In default of male children, the belongings are divided in half, one part goes to the wife of the deceased, the other part to the brothers and nephews of the husband. When the wife dies in her turn, her part reverts likewise to the brothers and nephews of the husband.

The mountain areas are subject to a similar division, but without losing the character of usufruct. Also, if one of the male children or one of the other heirs is unable to cultivate the entire portion that has come to him, the uncultivated excess again becomes common property and cannot be sold to other families.